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OF THE

CLARK UNIVERSITY

LIBRARY

EDITED BY

LOUIS N. WILSON, LIBRARIAN

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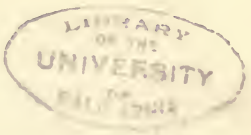
Vol. 4 October, 1914 No. 2

Alexander Francis Chamberlain
Jan. 12, 1865 Apr. 8, 1914

In Memoriam



Clark University Press
WORCESTER, MASS.

Alexander Francis Chamberlain

1865-1914

Alexander Francis Chamberlain

January 12, 1865
April 8, 1914

THE purpose of this pamphlet is to give a brief sketch of Dr. Chamberlain's life and work as an educator and scientist. The account of his early life, his literary tastes, his disposition and character as a child, son, brother and a man, are briefly sketched by his brother and sister. His academic career and scientific work and character as a public man have been sketched by colleagues, pupils and friends.

It is noteworthy that he was the first man to receive the Doctor's degree in Anthropology from an American university. His death is the first to occur in the Faculty since the foundation of Clark University, in 1889.

In view of the fact that Dr. Chamberlain spent a great deal of time in the Library, where he was always ready to assist colleagues, students and the Library staff, and in view of his literary tastes and bibliographical interests, it seems especially fitting that this Memorial should be issued as a publication of the Clark University Library.

DR. Alexander Francis Chamberlain, a first child, was born in 1865, in Kenninghall, Norfolk, England. He was the son of George Chamberlain and Maria Anderton, whose parents were well-to-do English farmers. His grandfather was Francis ("Squire") Anderton, whose estate, the "Highland Farm," lay near Warwck Castle. He was a yeoman, a gentleman of the old school, who loved the hunt and was proud of the family crest. For forty years he rode next to the Earl of Warwick, who owned the best mount in the country.

When Dr. Chamberlain was still a child, his parents crossed the Atlantic and settled, for a time, near Bushnell's Basin, in the State of New York. It was here his schooling began. In a year or so, another move was made to Rochester. The stay here was brief—a few weeks only.

The family then moved to Peterborough, Canada, ninety miles from Toronto. His father became a prominent business man and was elected a Town Councillor. Here, Dr. Chamberlain attended the Union School and the Collegiate Institute. He early gave promise of unusual scholarship. After a rapid course he passed, with honors, the Matriculation Examination for the University of Toronto, winning the scholarship (twenty dollars in gold) awarded by the Peterborough Collegiate Institute.

To enable him to pursue his university studies, his father disposed of the business in Peterborough and

started anew in Yonge Street, Toronto, and remained in that city until his death in April, 1904. His wife did not long survive him, passing away three months later, in July.

Dr. Chamberlain chose the Department of Modern Languages. Throughout his course he took high honors and won many college prizes as well. He received the degree of B. A. in 1886 with honors in moderns and ethnology. During his attendance at the university he became greatly interested in the subject of ethnology, in the department of Sir Daniel Wilson, the then President of the University, who later became a warm personal friend. It was through the recommendation of Sir Daniel that, some years later, Dr. Chamberlain went, under the auspices of the British Association for the Advancement of Science, to make an anthropological investigation of the Kootenay Indians of British Columbia. The results of the investigation were afterwards published.

In 1887 Dr. Chamberlain was appointed Fellow in Modern Languages, in University College, Toronto, a position which he held for three years. During these years he continued his anthropological studies, confining his attention chiefly to the Mississaga Indians of Scugog. He paid them many visits and became acquainted with their language, habits and customs. Several articles on this subject appeared in the publications of the Canadian Institute (now the Royal Canadian Institute) of which Dr. Chamberlain was for years a member, and, at one time, librarian. Articles were published, too, in " Science " and "American Folk-lore;" also in the Toronto " Week " and other

local publications. The results of these investigations were compiled in a thesis which gained him the degree of M. A. in 1889.

In 1890 he accepted a Fellowship in Anthropology in Clark University, Worcester, Mass.

While in Toronto, Dr. Chamberlain was deeply interested in politics, and was a prominent member of the Young Men's Liberal Club and of the Toronto Reform Association. He took part in many social reform movements and was a supporter of Henry George's single tax scheme. Dr. Chamberlain was a fearless upholder of equal rights and a strong advocate of prohibition.

Dr. Chamberlain, apart from his scholastic attainments and purely masculine traits, was in almost every respect a mirror of his mother. The self-reliance, the determination and altruism, the love of peace, truth, justice and right, so noticeable in him, were hers also. She was gentle, kind, patient; her disposition encompassed all that was best of womanhood; and to paraphrase Shakespeare " She was such stuff as martyrs are made of." That this is so, the following few lines tend to prove. When the family reached New York State, the children became seriously ill. His younger brother's condition was the worst. The hospital doctors pronounced his case almost hopeless. The only chance of recovery lay in giving the child liquor. The mother refused. They coaxed, pleaded, threatened,—in vain. They then told her if the child died she would be charged with manslaughter. She still refused. The child recovered—without the liquor.

How similar is a little story of Dr. Chamberlain,

while pursuing his investigations for the British Association for the Advancement of Science, in British Columbia. He had reached a small mining town and entered the rough hotel for a night's lodging. Around the bar was the usual crowd of cow-punchers and miners. One, apparently the bully, at the sight of the Doctor, bellowed, "Hello, Sky-pilot, come and take a drink." It was declined. "What, you won't drink?" the fellow roared. "By G—, you will" and he approached with a glass. The Doctor drew a small revolver, and pointing it, answered the man in his own way "By G—, I will not drink. I will shoot you first." He did not drink. The fellow was not in great danger, however, for the Doctor (at least as a boy) could not hit a target at three paces.

Dr. Chamberlain, as a child, was not much given to play. His disposition was gentle, sensitive and kind. As a boy he was prone to fierce bursts of indignation at what he regarded as unjust or wrong. His sports were few. He liked only running, swimming and lacrosse. The lacrosse he soon gave up, finding it too rough a game. He was a fast runner. His swimming, however, deserves description. He did not swim like other boys. He never used any known stroke, but moved his hands rapidly in front of him, to and fro, across his path, like the shuttle of a sewing machine, and blew the water from his mouth and kicked and splashed with his feet. Nothing like it was ever seen. Here it might not be out of place to mention that, four times, he narrowly escaped death by drowning. Twice, as a child, he was rescued by his mother, at the risk of her own life; once, as a schoolboy, by his

brother, and once by his Indian guide during his journeyings in British Columbia. Neither as a boy or a man had he any mechanical aptitude; his greatest pleasure was ever in his books. He never used tobacco. His Sunday school record was of the best. He won most of the prizes for regular attendance, proficiency and good conduct. He gave his parents little, if any, trouble, but, as a brother, was inclined to be masterful. Though never ungenerous, never unkind, he managed to have pretty much his own way.

Dr. Chamberlain's tastes in literature developed early. He was greatly aided and influenced by his father, who had considerable literary ability, was a severe critic of poetry and a clever writer of epigrammatic verse. It was the custom of his father to offer an annual prize for the best recital of some selected, well-known poem. Dr. Chamberlain, it is almost unnecessary to state, invariably won the prize. It may be here mentioned, that all Dr. Chamberlain's earlier efforts, of a purely literary nature, were first shown to his parent for approval and criticism. The elder Chamberlain was a great admirer of Shakespeare, Byron and Tom Hood. If a line from one were quoted, he could, in almost every instance, give the context.

Of the best English prose, he had a wonderful knowledge. His memory was even more remarkable than that of his son. It never seemed at fault. He could quote John Bright's speeches almost verbatim.

Dr. Chamberlain's leanings in English prose, until he began his scientific studies, were almost exclusively, towards the historic. His memory was so retentive that it became a perfect storehouse of historical facts.

But, like his father, he also, was a lover of poetry, and as a young man, even as a boy, wrote many verses. Shakespeare, he called the prince of poets. Tennyson, however, was a great favorite. He often adopted the Tennysonian stanza when writing himself. He was an admirer also, of Longfellow, Lowell, Whittier, Browning, Scott, Burns and Milton. For Byron he cared little. He wrote many verses while he lived in Toronto. Among the best were some lines on Alexander Mackenzie. Owing to the fact that both he and the subject of his poem died in April, a few words may appropriately be quoted here:—

"He laid the burden of life down,
When lilies bloom and church bells ring."

THOMAS B. A. AND KATE M. CHAMBERLAIN
TORONTO, CANADA

JOHN SQUAIR
PROFESSOR OF FRENCH LITERATURE, UNIVERSITY COLLEGE, TORONTO

Dr. Chamberlain entered the classes of the University of Toronto in 1882 and my earliest recollection of him dates from the following year, when he was a second year student in the Modern Language and History Course. Shy and retiring as he was, one did not get as quickly acquainted with him as with some others. But his earnestness soon attracted attention. One could not have that pale, ascetic face before him long without being impressed by it. Always in his place, with his work well prepared, eager to ask questions, he made the class in which he was lively and interesting. You could not go to sleep with

Chamberlain before you. Direct and simple treatment he would have. You could not put him off with subtlety or evasion. Persistent although respectful he would probe everything to the bottom. Sometimes I wished that some difficulty about whose explanation I was uncertain might escape his notice. But he never missed anything. I was often forced to admit that I could not explain. Never, however, did an admission of inability to explain arouse disrespect in Chamberlain's honest soul. He did not expect omniscience in mortals.

We often have students who complain of the amount of work demanded of them. Chamberlain was not one of these. For him no curriculum or time-table was ever overloaded. He was always looking for more work. Drudgery was a word not found in his vocabulary. A new language was a joy, a complicated investigation better than a feast. His mind was hard to satiate although for it the world was full of furnished tables.

After graduation he was Fellow with us from 1887 to 1890 and in this position his love of knowledge and capacity for research increased. More and more did he show those extraordinary qualities of patient industry and quick insight for which he was noted. Soon he became an authority amongst us in linguistic and anthropological matters. He gathered material at first hand from our Indians. He seemed to know everything about Mississagas and Ojibways, as well as about those lying farther away, such as Kootenays and Chinooks. Many an hour did I pass listening to him explain the cosmogonies of Polynesians, the

dialects of the Bantus and the alimentation of cannibals and snake-eating savages.

But he was not only alert intellectually. He had a moral endowment of extreme rarity. His devotion to the search for truth was equalled only by his unselfishness. Kind, helpful, gentle, he seemed to have no susceptibilities. Personal pique I never noticed in him. He was not one to stand on his dignity and demand that his rights should be respected. His question always was, not "how much do you owe me?" but, "what can I do for you?" An intense radical, his enthusiasm for generous causes was unbounded. Nothing stirred his anger but moral obliquity and stupid conservatism. His harsh words were few and rose to his lips only in presence of what was mean and low. He loved to argue, to take sides in favor of noble things and sometimes in their defence he had to take hard knocks. But he took them like a man, without whimpering. He might look shy and timid, but at bottom he had a stout heart. Sometimes he bearded lions that the most of us were afraid of.

FRANZ BOAS
PROFESSOR OF ANTHROPOLOGY, COLUMBIA UNIVERSITY
(CLARK UNIVERSITY, 1889-1892)

I desire to join the many friends of Dr. Alexander Francis Chamberlain in expressing our appreciation of the worth of his personality and of the services he has rendered to mankind and to the science of anthropology in particular.

Well I remember the day when he came to us in Worcester full of enthusiasm for his work and the years of earnest study that were to prepare him for future achievements.

His enthusiasm for science, his wide humane sympathies which taught him to apply the results of his studies to problems confronting our modern civilization, his courage in giving expression to his convictions and his willingness to carry them into execution by active service, made him respected and loved by all who knew him.

In his scientific work he was equally ready to make himself useful to the widest possible circle of his coworkers. We owe to his indefatigable energy and industry the development of an American bibliography of anthropology, a work begun by Dr. Robert Fletcher, but carried on successfully and in a new manner by Dr. Chamberlain. By its means by reviews and by contributions to works of reference he helped greatly to make productive work in anthropology what it is, and to create an intelligent interest in the subject.

At the same time his own researches contributed in an important manner to the advance of science. He made us acquainted with the Kootenay Indians, whom he studied in 1891 and who remained a center of his interest for many years. He contributed important studies on the psychology of childhood and new ideas were promulgated in the Journal of Religious Psychology. For many years he was editor of the Journal of American Folk-Lore and during these years he contributed liberally to its contents.

During the last years of his life he devoted himself

to the difficult task of bringing order out of the confused mass of South American languages. He was not allowed to finish this important investigation.

His untimely death has ended an unusually useful life and we mourn to-day the loss of an ever-helpful friend and keenly feel the loss that science has sustained through the removal from our midst of one who, with great learning and wide experience, was ever ready to place his services where they were most needed.

ALBERT N. GILBERTSON

INSTRUCTOR IN SOCIOLOGY AND ANTHROPOLOGY
UNIVERSITY OF MINNESOTA

(PH.D. CLARK, 1913)

Dr. Chamberlain has contributed extensively to the literature of anthropology and cognate sciences. Articles from his pen frequently appeared not only in American but in European journals. He was selected to write the article on the North American Indians for the new edition of the Encyclopedia Britannica, and his paper on that subject is a distinct advance on anything of its kind which had been published before. He has rendered important services through editorial positions on a number of scientific periodicals, including the American Anthropologist, the Journal of American Folk-Lore and the Journal of Religious Psychology. His wide knowledge of European languages was an invaluable aid in his work. For years he had charge of the department of current periodical literature in the American Anthropologist and other journals.

He was also an authority in the field of American Indian linguistics. Special fields of research were the Kootenay and Algonkian languages. His publications on the linguistic problems of South America are recognized as authoritative by students in two hemispheres. At the time of his death he had practically completed the preparation of a distribution-map of South American aboriginal languages, similar to that made for North America by the late Major J. W. Powell. He was a member of many American and foreign learned societies, including the American Anthropological Association, the American and British Associations for the Advancement of Science, the American Folk-Lore Society, the American Ethnological Society, the Institut de Coimbra of Portugal, the Folk-Lore Society of Chili, and the Société des Américanistes of Paris. In several of these he held official positions.

Not only by training, but also by temperament, Dr. Chamberlain was eminently qualified for the work of an anthropologist. Of him it can be said that he was a man, and he considered nothing human foreign to himself. " Generically human " was a favorite phrase with him, and he was in his whole nature a living embodiment of that idea. He was able to understand and appreciate the life of peoples far different from our own, for beneath all the diversities of physical and cultural traits, he found the generic, elemental human nature always and everywhere fundamentally the same. An article published some years ago under the title of " The Human Side of the Indian," based on his own experiences in the Kootenay country, shows

how intimately he understood primitive man, He published several studies on the contributions of the various races of men to human civilization, and there as elsewhere, he reveals his rare insight and sympathy. His article on the Negro race is wholesome medicine for Americans.

As might be expected of one who placed such emphasis on generic humanity, child life had to him an absorbing interest and a profound significance. His long association with the founder of scientific child-study, President G. Stanley Hall, was a constant stimulus to his native interest in that field. His two books, "The Child: A Study in the Evolution of Man" and "The Child and Childhood in Folk-Thought" deal, as their titles indicate, with phases of this great subject. Together with his wife, he published a series of "Studies of a Child," based on the observation of their own daughter, which are among the best of the kind in the literature of child-study.

Not only was he interested in all sorts and conditions of men, but all phases of human life were to him matters of vital concern. His work within academic walls did not prevent him from taking an active interest in the affairs of the work-a-day world, the practical political, social, industrial, and educational questions of the time. He took a prominent part in municipal affairs, and for a time held the office of alderman in his home city.

Even more striking and splendid than his interest in practical affairs was his appreciation and cultivation of two aspects of human life which are not by some regarded as being on intimate terms with the

scientific mind, namely the poetic and the religious. A recent essay by Dr. Chamberlain, entitled "The Death of Pan," brings out his conception of the mutual helpfulness of science and poetry. Like the English biologist Huxley and the American anthropologist Brinton, he not only appreciated the value of the poetic in life but himself wrote poetry. He published a volume of poems whose contents give a beautiful picture of the innermost thought and feeling of the author. The themes cover the wide range of topics, religion, love and childhood, peace and war, politics, friendship and domestic life. The hymns written by him breathe a profound religious faith, as for example such lines as these from a hymn entitled "The God of Our Fathers,"

"My fathers' God, Thou still art mine;
'Mid changing creeds and names forgot,
The Eternal Goodness alters not,
The voice I hear, they heard, is Thine.

Thou art the same through ceaseless time,
Immutable while ages roll;
'Tis but the imperfect human soul
Whose aspect shifts with date and clime.

And, though in bygone ages they
At other altars may have knelt,
The God that with our fathers dwelt
Remains the same with us today."

The home held an exalted place in his life and thought. To him, to quote his own words,

"The oldest faith was fireside trust"

and

"Home was the primal fount of prayer,"

And the reality of his own domestic life was an exemplification of the ideal home. Far greater to him than

the honors of a scholarship known throughout the scientific world were those glories without which man and woman are both incomplete, wedded love and parenthood.

F. W. HODGE
BUREAU OF AMERICAN ETHNOLOGY, WASHINGTON, D. C.

I do not know of anyone whose loss could be more keenly felt by American anthropologists than that of Doctor Chamberlain, for he occupied a unique position in the field of anthropology. A veritable dynamo for work, he dug into the obscure places and gave all of us, through the steady outpouring of his bibliographical knowledge, a glimpse into the hidden treasures of the world's literature of anthropology that otherwise would have been largely buried. I have often been asked the question, How does he do it; how can such a busy man find the time? I have marveled at it myself, for it has been no small task even to read Chamberlain's syllabi of the world's periodical anthropological literature; hence imagine the labor involved in perusing and summarizing the articles themselves, published as they were in all the languages of civilization! There is no doubt that Chamberlain was the most omnivorous reader of anthropological literature that ever entered the American field of research, at least.

We wanted Chamberlain in the Bureau of American Ethnology years ago, when such offers could be made; but Clark University outbid us at the time and retained him. I was always deeply impressed by his

versatility, his intense honesty and simplicity, the sincerity of his friendship, and how utterly unconscious he was of the fact that there must be a limit to his marvelous physical and mental strength. Chamberlain was a man of most lovable qualities who never hesitated to give his full share of help in every good and forward movement.

CLARK WISSLER,
CURATOR, AMERICAN MUSEUM OF NATURAL HISTORY,
NEW YORK CITY

My first acquaintance with the work of Professor Chamberlain may be said to have begun when, as an undergraduate in 1894, I reported at a seminar in anthropology upon a brief paper of his, reviewing the extent of anthropological instruction in American colleges and universities. The paper was cited by my first teacher in anthropology, Professor George Emory Fellows, who, though professionally a historian, I now comprehend was truly an anthropologist, one of Ranke's students in fact. A few years later I made Professor Chamberlain's acquaintance at Clark University and attended a brief course of his lectures, a considerable portion of which dealt with data he had collected while among the Kutenai Indians of British Columbia. This personal acquaintance grew with the years.

One of the most striking characteristics of Professor Chamberlain at the university, was his great command of languages and his accurate detailed knowledge of sources. Every student working out a thesis in related

subjects was sure to go to him for clues to the literature of his problem and in an impromptu manner Professor Chamberlain would run over the detailed facts and references in the most exhaustive way. In such informal talks he was quite suggestive and stimulating. In fact, Professor Chamberlain was an expert bibliographer and for many years prepared for publication quarterly abstracts of current anthropological literature. These have been of the very greatest service to American anthropologists all of whom have at various times expressed their appreciation of this self-sacrificing and wearisome task. Everyone must admire the industry and analytic ability that made these extensive bibliographies and reviews possible.

Perhaps the most extensive work of Professor Chamberlain was the classification and distribution of South American Indian languages. A very complete map and list, comprising eighty-three distinct stocks, was published in 1913. While this work must be taken as tentative pending the accumulation of more data it nevertheless marks a great advance toward the final linguistic classification of the continent. The importance of such a classification can scarcely be overestimated for the great development of North American anthropology is undoubtedly based upon the justly celebrated classification of Major Powell. Yet, while deeply interested in South American problems, Professor Chamberlain's heart was in his Kutenai work. While among these Indians he gathered a mass of linguistic and cultural data which he was gradually working out. It is in this especially that his death is a distinct loss to anthropology.

CHARLES PEABODY
CURATOR OF EUROPEAN ARCHAEOLOGY
PEABODY MUSEUM, CAMBRIDGE, MASS.

Professor Chamberlain was to me a man of erudition and cordiality, an anthropologist in the Terentian sense. His energy in the preparation of original articles, particularly in that most difficult field of aboriginal linguistics, was matched by his diligence in review and summary—witness many volumes of the "American Anthropologist" and "Journal of American Folk-Lore."

His "Humanitas" (and we can refer here to the "Litterae Humaniores") was well shown at the meeting some years ago in Quebec of the Congress of Americanists; when the natural line of cleavage between the ethnologists on the one side and our virtual host, the Roman Catholic Church, on the other, was unduly becoming emphasized—Professor Chamberlain—in French, the most tactful of languages—choosing the most tactful words—stilled the threatenings and brought about peace.

My memory is of a man lovable, wise and self-sacrificing.

ALICE C. FLETCHER
ASSISTANT IN ETHNOLOGY, PEABODY MUSEUM,
CAMBRIDGE, MASS.

By the premature death of Professor Chamberlain, science has indeed met with a heavy loss and humanity, in its broad and true sense, has been equally a loser. Professor Chamberlain's personal attainments in an-

thropology never outstripped his vital interest in the objects of his contemplation. His unfailing recognition of manly qualities in the native peoples whom he studied, revealed his reverent loyalty to the great anthropological truth of the unity of the human race and helped to make him an inspiring teacher to the men and women who came under his influence.

The last time I had the pleasure of meeting Professor Chamberlain was at a conference of anthropologists held in New York on March 29, 1913. The thoughtful consideration he then gave to the questions under discussion was only equalled by his gracious courtesy as the presiding officer on that occasion.

WILSON D. WALLIS
INSTRUCTOR IN ANTHROPOLOGY, UNIVERSITY OF PENNSYLVANIA

The range of Professor Chamberlain's interests in things anthropological was so wide that the present writer can lay no claim to estimate the general character of his larger work. He collected vocabularies and nomenclatures; at the instance of Professor Myers he made some investigations with regard to sense discriminations of certain Indian tribes; he delved into remote and little-known historical sources, giving us numerous articles dealing with the results of the contact of lower cultures with higher and giving the distribution of various ethnological phenomena. His position as editor of the *American Journal of Folk Lore* and as the editor of the Current Literature in

another American periodical (*Current Anthropological Literature*) was recognition of his interest and energy in these fields. Very briefly I wish to speak of an entirely different contribution, one that was the product of his interest in the field of primitive religion.

Dr. Chamberlain was, so far as I am aware, the first ethnologist to point out the importance of a study of new religions and messianic beliefs among primitive peoples, generally (in an article entitled New Religions Among the North American Indians, etc., published in the January, 1913, number of the Journal of Religious Psychology), his only important precursor being Mr. James Mooney, on whose study of the Ghost Dance religion much of Dr. Chamberlain's contribution is based. His references cover practically all of the manifestations of new religions with the exception of some in Africa, the Punjaub and Tibet, Mongolia and New Guinea. " In them one sees the importance of the individual in the origin and development of primitive culture, the sequence of attempts to reform society upon the individual's reform of himself; the close relations existing so often between religious and social or political movements; the widespread belief in the Messiah-ideal, and the possibilities of improvement and reform; the theory of a return to the "golden age" or the "good old days of yore;" the curious combination of a sort of generic humanity or poetic justice with race prejudices and individual ambitions, etc.; the utilization of ancient and native dogmas and ceremonies in combination with new and foreign ideas and practices; the existence in one and the same individual oftentimes of the

"medicine man" and the prophet or reformer, who really accomplishes much; the alliance sometimes, to a remarkable degree, of really petty frauds and deceits with a high sense of truth and noble conception of personal and racial duty; the irrepressible human instinct for knowledge concerning the dead, and the use of alleged visits to the spirit world, communication with God, etc., as the basis for projected reforms not only in the religious world but everywhere else in life." Here, as the author points out, is religion in the making whose manifestations should be the object of profound study since the dynamic reveals more of its essential nature and constitution than is to be found in the static.

It is a minor point, yet, in its way important, that the author believed such phenomena doubtless had their predecessors long before the coming of the white man. In the nature of the case we can have no direct evidence and inference can not be based on knowledge of actual historical developments. While not disagreeing with the conclusions of Dr. Chamberlain, it seems to us important to note that all of these new religions have appeared under peculiar social conditions whose existence may be regarded almost as a *sine qua non*. These external conditions are, in all of the instances mentioned by the author as well as in the others to which he does not refer, the force of an outside pressure or the despair of a class within the culture to whose demand for salvation the new religion answers. Thus the individual prophet or Messiah is a man of the occasion created by it as well as actively creating it. Whatever the ultimate inter-

pretation and insight may be, however, a real service has been performed by Dr. Chamberlain in bringing these widely scattered new religions into one essay and giving us a vision of their nature and meaning, whether reviewed part by part or in aggregate.

ALFRED C. HADDON
UNIVERSITY READER IN ETHNOLOGY, CAMBRIDGE, ENGLAND

I greatly regret to hear of the death of Dr. A. F. Chamberlain. I valued his work highly and ethnology owes him a deep debt for his unremitting labors.

T. A. JOYCE
BRITISH MUSEUM, LONDON

The annual bibliography which he used to prepare for the American Anthropologist was a really fine piece of work, and were it not that his labour in the field of research provides him with an adequate memorial, that bibliography alone would be a worthy testimonial to his energy and powers of concentration.

F.P.B. DE JOSSELIN DE JONG
RIJKS ETHNOGRAPHISCH MUSEUM, LEIDEN, HOLLAND

Dr. Chamberlain's decease means a painful loss. His bibliographical surveys for the American Anthropologist, which were hardly equalled in completeness and exactness by any European publication of this

kind, his solid contributions to South American linguistics—to mention only a subject with which he had lately been occupied—bore witness of an extraordinary working power and a highly critical method. His many-sided activity in the domain of anthropology will be felt for many years to come.

DR. HERMAN F. C. TEN KATE
NETHERLANDS CONSULATE, KOBE, JAPAN.

My acquaintance with the work of the late Dr. Alexander F. Chamberlain is comparatively slight; yet from the knowledge I gained from some of his writings, and from the little correspondence I had with him, I take Chamberlain for an original investigator and thinker of great merit, and for a scholar of vast and varied erudition.

Chamberlain's child studies rank among the first in that special field. They show close observation and a rare psychological insight. Among his other publications, which interested me most, I may quote his summary of Indian words in the American English language and his classification of South American linguistic stocks. Chamberlain's compilations of bibliography for "The American Anthropologist" are not only models of what I call *multum in parvo* reviews, but they denote a polyglottic knowledge which is very seldom met with among American scientists.

As a champion of the Indian and the Negro Chamberlain had my fullest sympathy.

Resolutions of the Faculty of Clark University

THE Faculty desire to record their deep sorrow at the death, on April the eighth, of Alexander Francis Chamberlain, Professor of Anthropology in this University.

Dr. Chamberlain was one of our earliest Fellows, taking his Doctor's degree in Anthropology here in 1892. He became a member of the staff in the fall of that year and served the University zealously and faithfully until his death.

He was a man of strong individual character, of simple tastes, having little patience with the petty conventionalities of life, untiring in his pursuit of learning, broad of mind and large of heart, democratic in all his views, courageous in the defence of his convictions, and cosmopolitan in his sympathy with all individuals and races struggling for freedom and improvement.

The helpfulness and inspiration of his teaching is shown by the testimony of his students; the productivity and manysidedness of his scholarship, by the long list of his published writings; but this does not represent the whole of his academic service. The memory of his unique and interesting personality, of his warm-hearted friendship and his militant sympathy for the oppressed, of his wide and varied scholarship, of the lavish generosity with which he shared his learning with others, and of his devotion to the highest ideals of scientific research combined with an uncompromising humanism, will remain among the sacred treasures of the University.

RESOLVED: That we extend our deepest sympathy to his family; and that this memorandum be entered on the records of the Faculty.

May 1, 1914

PRESIDENT G. STANLEY HALL

CLARK UNIVERSITY

When Professor Franz Boas left Clark in 1892 the University was confronted by a problem not entirely unlike that which the death of Dr. Chamberlain now presents. The founder, Mr. Clark, knowing that very few universities had departments of anthropology, was never very friendly to this work, which I felt to be of very great importance in itself as well as an essential supplement for the psychological department, and it was extremely fortunate that the University could perpetuate the traditions and influence of Professor Boas, perhaps today America's chief anthropologist, by securing the service of one of his most erudite and promising students. As Professor Chamberlain developed his work he gave not only the latest results of his own science, but felt almost nothing human foreign to it, and so brought to bear the lessons of primitive man upon the present day problems with a frankness and latitude that sometimes provoked dissent from his students, but was always stimulating, so that his academic career here as well as his very sharply defined personality and opinions made him a striking illustration of academic freedom which was never interfered with here.

I observe, in looking over these tributes to Dr. Chamberlain, that little has been said of his contributions to the study of childhood, which I regard as of prime importance and which are represented by his two books, "The Child and Childhood in Folk-Thought," 1896, 468 p., and "The Child: A Study in the Evolution of Man," 1893, 498 p. The fact that

the latter has been translated into Russian (Moscow, 1911, 2 vols.) is itself evidence of its value. No one in the world could have written these books but he, and they are based not only on the most painstaking study of his own child and the general literature on the subject, but are full of the best and latest thoughts showing the manifold ways in which the child repeats and illustrates the history of the human race. These books have never been and are not likely to be superseded and are standards which should be familiar to every student of childhood because they cover much ground not to be found elsewhere and present perhaps the best illustration of the author's independent and original thought and also his rear ability as an exhaustive compiler of other studies.

Little, too, has been said elsewhere of Dr. Chamberlain's modest little volume of poems, which I have lately reread and which as a whole, and some of which in particular, impressed me as the very best expressions of his own breadth and keenness of human sympathy, and which to me illustrate his depth and show how the power of sentiment underlay and controlled his life. Some of these poems seem to me gems in both conception and expression.

I think he always gave me reprints of his articles and notes, most of which I have had bound and which make several large volumes. These show better than anything else the diligence and range of his reading. But of their scientific value only experts can testify, as they have done in these pages.

Professor Chamberlain's individuality and his opinions and convictions were so very pronounced that when

he was appointed two or three years ago as a member of the Academic Council I shared to some extent the fear of some of his colleagues that he would represent in our deliberations opinions all his own to a degree that would make it a little difficult for him to adjust himself to others in the very intimate deliberations of that body, where all the vital questions pertaining to the conduct of the University are freely discussed. But I think I express the sentiment of my colleagues in the Council in saying that we saw here a new side of Dr. Chamberlain and realized that he could be judicial as well as partisan and that in every problem that came up he was able to see both sides of all questions and none was more sane and sensible or suggestive of loyalty to the higher interests of the University than he. Outside this body, although he and I had many frank differences of opinion, which in some cases reached a somewhat high degree of tension, and which were always marked by the most outspoken candor and criticism, I have never felt that he was capable of rancor, and the more and better I knew and understood him, the more my respect and love for him grew. Owing to the fact that there was always some administrative doubt whether the cost of the department he represented might not with greater profit to the institution have been turned into other channels, perhaps to other courses, and owing to the fact that his lectures were very rarely taken as majors, or even minors, but as supplements to psychology and education, I have always felt that his work here was from first to last under a slight handicap. But on the other hand, the

position of the department here gave him unusual freedom and made the material of his instruction here unique. None of us took more pains with individual students who sought consultation. To such he was indefatigable as a helper and the devotion and loyalty of those who saw this side of him was almost without limit. The library department which he developed here will long perhaps be his chief memorial.

Two years ago he undertook the editorship of the Journal of Religious Psychology, doing practically all the work of that office and making very many contributions himself, insisting with characteristic modesty and despite my protests that my own name stand as editor-in-chief although he did practically all the work. Here his success was such that I believe had his life been spared he would have given this journal a unique place, and furthermore made it indispensable to every student of the subject.

I often visited him during his last illness, and nothing was more pathetic than to see how always to the last his interest and talk centered about his work, his students, and the University. About the last work he did was to prepare for the press his forthcoming book entitled "Child Life and Education Among Primitive Peoples."

There is very much that is pathetic in the death of such a man in the prime of life with so much work begun and planned, but left unfinished, and which no one can ever undertake to complete. I can only express the very great sense of irreparable loss which the University has sustained in his death.

WILLIAM H. BURNHAM
PROFESSOR OF PEDAGOGY, CLARK UNIVERSITY

Dr. Chamberlain's character was many sided. One who knew him intimately could not fail to be impressed by this. To give an adequate description and estimate of the man and his work would be extremely difficult. I will merely mention a few of the more pronounced impressions which come first to mind in thinking over the long and pleasant period of twenty-four years of fairly intimate association with him. Of these perhaps the following are the most noteworthy.

First of all his humanism. Science was nothing to Dr. Chamberlain except as related to human interests and human life, and in all his daily work and his associations with his fellows this human element was dominant. The public knew him as the valiant champion of oppressed classes and races and the advocate of freedom and equal rights for all. But those who knew him intimately found this human element pervading all his life and work, and it was largely this that made him such a charming companion, such a suggestive lecturer, such an appreciative reviewer, and such a severe critic of the oppressor, the aristocrat, the grafter, the poser, and even of scientific work when human relations were ignored.

Again this all pervading humanism was the basis of all his philosophy of life, his political creed, and his social and educational principles. Taking a keen interest himself in political activities, he believed that the many rather than the few should share in the government; and hence he feared not only the political boss and the political ring, but was likewise suspicious

of the concentration of power and responsibilities in the hands of small commissions, small committees, and the like. Feeling himself the need of absolute freedom he demanded the same for others, especially for children. His educational philosophy would probably seem little short of nihilism to the conventional pedagogue; for he not only believed that we should leave children alone, let them do what they please, spend their time on the playground instead of in the school, but even on the playground he was the strenuous opponent of supervision by adults. No one since Rousseau has more vigorously championed the cause of childhood for childhood's own sake, and he would have preferred a law compelling adults to attend school rather than one that confines children to a prescribed scholastic curriculum within the doors of the schoolhouse.

His principles of race education were built on the same foundation. Our duty toward primitive peoples is the negative one of letting them alone and permitting them to develop spontaneously, retaining their primitive customs and modes of activity however crude and barbaric. The imposition of civilized forms of life and conventional education upon such people and any form of benevolent assimilation were abhorrent to his mind; for the best and most effective education such people are capable of is what is spontaneous and indigenous; and after all this is not only usually fundamentally good, but often far better than what we term civilized. He believed that as regards native endowment, capacity for learning, and the like, the primitive man differs little from civilized man and

that differences of attainment are differences chiefly due to opportunity and environment.

This philosophy of humanism was manifested in his active interest in a score of problems—the treatment of the Indians, the education of the negroes, the exploiting of the Africans on the Congo, the oppression of the Russian Jews, the treatment of the Philippinoes, the Cubans, the Mexicans, the safeguarding the rights of minorities, woman suffrage, etc., etc.

Finally his humanism was exemplified in an uncompromising idealism. As Wendell Phillips might have said, " Plato would have welcomed him to his Republic, and Fenelon would have knelt with him at the altar." While this determined his thought and action on the highest plane, it naturally made him somewhat impatient of the apparently time-serving methods of those who regard more highly the wisdom of convention, and probably often made the views and actions of those who, like the writer, feel more strongly the importance of adjusting to existing conditions, appear not only as ethically Philistine but as exasperatingly opportunist.

Second, and, we may say, a part of this same humanism, was the childlikeness of Dr. Chamberlain's character. The child, he believed, is the most generic of human individuals; the woman is more generic than man; the child more generic than woman and prophetic of future development. Such was his philosophy, and his own character was of this generic childlike type. This was seen in his reactions to the problems of daily life, his methods of work, and even to a considerable

extent in his views of life and of science. Of Sophocles, the Greek Professor at Harvard, Professor Palmer said that he was the most Homeric man he ever knew. Of Dr. Chamberlain it might be said he was the most childlike man probably that his companions ever knew. Every opinion formed, every standpoint taken, every judgment formulated, was infused and colored by his feelings. Inevitably this made him sometimes appear prejudiced and inconsistent, because his reaction, like that of the child, was a reaction to the present situation and always determined largely by what psychologists call the *Einstellung*, or his general attitude, rather than by purely intellectual processes. This childlike character was specially seen too in his methods of work. He must always work in his own way, *non invita Minerva*, seizing the favor of the moment. Like primitive man, whose manner of working is described in his excellent paper on "Work and Rest," Dr. Chamberlain often worked with great intensity for long periods and then rested for long periods. For treadmill activity at the stroke of a clock he had genial contempt; and in the university that he would have founded had he been wealthy, no one would have been required nor perhaps permitted to lecture at stated intervals. Again this childlikeness made him the most charming of companions; and with the child's reckless generosity he was ready at any moment to give up his own work and devote himself to the needs and interests of a student or a colleague. As a result of following his own method, he accomplished an enormous amount of work and yet always seemed

to have plenty of leisure for the transient interests of the moment and even the petty calls of domestic, social or academic life.

While Dr. Chamberlain would admit that in a general way the child in its development repeats the history of the race, the significant thing about the child is not the fact that he recapitulates the past, but rather that he is prophetic of the future. And he believed that with his prophetic insight the child is often far more capable of deciding the serious questions of life than are adults with their prejudices and slavery to convention. To what extent all this is true we may leave for future investigation to determine, but Dr. Chamberlain himself, however childlike his mental processes may have been, and however personal and unconventional his views, usually came to eminently wise and sane conclusions in regard to the grave problems of academic and social life.

Third, everyone who knew Dr. Chamberlain intimately was impressed with his cyclopedic scholarship. As the subject of anthropology includes the study of all vital conditions and relations of man on this earth, so one might almost say that Dr. Chamberlain's scholarship involved interest in all branches of human knowledge. One was impressed not only with his mastery of the vast subject of anthropology and his ability and scholarship in philology and linguistics, but with his wide acquaintance with the facts relating to human development, genetic and descriptive psychology, philosophy and literature, history and politics. All this is illustrated in the bibliography of his published writings.

Such are some of the striking traits of Dr. Chamberlain's character as they impressed me. While others were undoubtedly impressed by other and perhaps contradictory aspects of his many sided personality, these are the things that stand out vividly in the mind of one who was closely associated with him in daily academic activities. The memory of his lovable and all pervading humanism, of his genial and child-like character, his varied scholarship, his lavish generosity in sharing his learning with others, his human interests and devotion to the highest ideals of scientific research, will remain as the priceless outcome of the inestimable privilege of long association with this appreciative friend and man of genius.

ARTHUR G. WEBSTER
PROFESSOR OF PHYSICS, CLARK UNIVERSITY.

In the twenty-two years that Dr. Chamberlain and I were colleagues I came to have a very high regard for him, both as a scientist and as a man. Chamberlain was absolutely free from humbug or pretense of any description. Although we frequently differed in matters of judgment, I always knew that he was influenced solely by conscientious motives, and that he was thoroughly sincere. He had an instinctive tendency to the side of the under dog, even if the under dog was probably wrong. He believed in the good points of primitive man, even if it made the rest of us seem to be rather poor things. He was so anxious that women should receive justice that it made us think

that he thought man inferior. So firmly did he believe in democracy that he would rather have a people govern itself badly, than not have a chance to practise itself in self-government. If mankind were entirely composed of people with such views and actions, the world would go very well indeed.

For nearly twenty years Dr. Chamberlain and I were associated on the committee to examine candidates for the doctorate in French and German, and during that time I believe we never had a difference. I found him an admirable man to work with, and there was no doubt of our policy to give the candidates a good chance to do their best. This not very grateful task was made much more endurable by the association with so just and fair a colleague. Of his sympathy with the cause of the weak and the oppressed, others have spoken, but I will only add that no one could know him without perceiving that this was one of the mainsprings of his character.

JOHN W. BAIRD
PROFESSOR OF PSYCHOLOGY, CLARK UNIVERSITY

Dr. Chamberlain was a man whom we all admired for his sterling worth, his sound scholarship, and his sturdy independence of thought and action. In his discussion of scientific questions and of the questions of the day he was independent and original to a degree; but he was always ready and abundantly able to defend his position, and he would have gone to the stake rather than recant. I very much doubt if I

have ever known a man who was so zealous and so fearless in advocating the cause of the "under dog," or so steadfast and so unflinching in defending the truth and the right. It was utterly foreign to his nature to seek to win approval by acquiescing with the majority or to curry popular favor by advocating popular measures.

Yet he was so intensely human that we all found him a devoted friend and a congenial colleague. He had read widely in many fields; and his inexhaustible store of knowledge was always cheerfully put at the disposal of anyone who went to him for help. He was modest, retiring and unassuming to such a degree that he seldom did himself justice on public occasions, and his real self was known only to a relatively small circle of intimate associates. His was a type of character which is all too rare, and the world is much the better for his having lived. His colleagues in his own science regard his contributions to anthropology as of paramount and permanent value; and his students testify that he was a sympathetic and inspiring guide.

SAMUEL P. CAPEN
BUREAU OF EDUCATION, WASHINGTON, D. C.
(PROFESSOR OF GERMAN, CLARK COLLEGE 1902-1914)

I had for Dr. Chamberlain an admiration and an affection that I have felt for very few. He represented for me the ideal combination of the scholar and the citizen. His splendid example in both capacities was a constant inspiration to me and the inspiration will remain even though he is gone.

Others have probably testified to his great contributions to the university and to science. I doubt if anyone else's work has been so many sided and of such permanent value. But I like best to think of the spirit in which he did it. His hatred of sham and fraud and fustian, his uncompromising independence, and his passion for democracy, these glorified everything he touched and left an imprint on the lives of all of us who knew him. It takes a big man to walk always straight in the path that his conscience points out to him, unchecked by opposition, uninfluenced by opportunities for personal advantage and unafraid. He was a big man and a noble one. I shall cherish his memory and I am thankful that I was privileged to work for some years by his side.

LOUIS N. WILSON
LIBRARIAN, CLARK UNIVERSITY

Dr. Chamberlain was appointed to a Fellowship in Anthropology in Clark University in the summer of 1890 and came to Worcester in September of that year. He spent two years as a student under Dr. Franz Boas, taking his doctor's degree in anthropology March 9th, 1892. He was the third person to receive the doctor's degree from Clark University and in those days the examinations were held at any time when the candidate was ready, as there were no formal commencement exercises. He presented as his doctor's dissertation "The Language of the Mississagas of Skugog," which he printed before the examination, at

his own expense, as a pamphlet of eighty-four pages. Professor Daniel G. Brinton, of the University of Pennsylvania, was one of the examining board and paid a high tribute to the ability of the candidate.

When Dr. Boas left Clark in the fall of 1892, Dr. Chamberlain was appointed Lecturer in Anthropology, which position he held until 1900, when he was appointed acting Assistant Professor. In 1904 he was made Assistant Professor and in 1911 Professor of Anthropology. The number of students in his department was limited and the scope of his lectures was very largely along the lines of social psychology and education. He presented his first candidate for the master's degree in 1910 and a second in 1911. In 1913 he presented two candidates for the degree of doctor of philosophy. His lectures occurred on Wednesdays and Fridays at nine and were attended pretty generally by the members of the psychological and educational departments. He spent a great deal of time in the library, where he rendered valuable assistance to students who were interested in his lines. He was an omniverous and rapid reader and had complete command of French, German, Italian and Spanish, and a fairly good working knowledge of several other languages. He was always well provided with slips of paper on which he took notes while reading. His notes were not voluminous but appeared to serve as mnemonics and were absolutely useless to others. If he came within reach of a new book, he must pounce upon it and scan its contents. He once said that the color of the cover of a pamphlet revived the memory of its contents. With these aids he wrote

out his notes on anthropological literature, which he contributed for so many years to the American Anthropologist and the Journal of American Folk-Lore.

As publisher of the Journal of Religious Psychology, I had an opportunity to become intimately acquainted with his methods as an editor. He looked upon his duties in that capacity as demanding his best efforts. He read carefully the papers submitted to him for publication and conducted a large correspondence with his contributors. Every article was carefully gone over in manuscript and every number of the journal was prepared, even to the table of contents, before the matter was handed to me for publication. While the printer was at work on one number he set himself to preparing the next. And this he did with absolute regularity for the eight numbers of the journal brought out under his editorial direction.

While it would have been a pity to spoil a good anthropologist, Chamberlain would certainly have made an excellent librarian. He had a truly remarkable knowledge of books, and while many of the stories of this character may be put down as mythical, it is but fair to record here the fact that Dr. Chamberlain possessed a faculty all too rare, even among scholars, of getting what he wanted out of a book in a remarkably short space of time. He had a phenomenal memory and seldom failed to locate any article he had ever read. At one time the question arose as to a pamphlet throwing doubts on the actual existence of Napoleon, which finally simmered down to a pamphlet by Jean Baptiste Pérès. The British Museum Catalogue located the pamphlet, but repeated efforts

failed to secure a copy either by purchase or loan. But Chamberlain was the man who remembered that the substance of the pamphlet had been reprinted in Vol. 17 of The Open Court. Some years earlier he had delivered a lecture showing that the time might come when Grover Cleveland would be looked upon as a mythical personage, and had run across this article in the preparation of his lecture. He was for many years a member of the University Committee of Examiners in French and German, and his fine classical training led to his being called upon at times to put congratulatory messages from the University to other institutions into Latin. Perhaps the piece of work of which he was most proud was his contribution to the eleventh edition of the Encyclopedia Britannica on the Indians of North America. The article has been frequently referred to as one of the features of the new edition and brought him many commendatory letters from foreign colleagues.

Dr. Chamberlain was essentially a University man and had no patience with the frivolities and inanities so often connected with college life. He never wore academic costume, holding with Professor Wilder of Cornell that such costumes indicated "on the one hand, an assumption of superiority and, on the other, a childish delight in bright colors and startling combinations." But no man had higher ideals of scholarship and sound learning. He was very zealous for the ideals of Clark University and his pride in it was unbounded. Perhaps the last letter he wrote was the following, expressing his regret at being unable to attend the twenty-fifth anniversary dinner:

Mr. Dear Mr. Wilson:

You know better than anyone else how sorry I am that severe illness will prevent me participating in any of the anniversary exercises. And you know, too, what this means after twenty-four years continuous service to the University. Will you express for me my best wishes for the success of the occasion in every respect. May Clark University, under the leadership of President Hall, continue to be a tower of strength for the advancement and encouragement of the highest and noblest ideals of science.

Very sincerely,

ALEXANDER F. CHAMBERLAIN.

Dr. Chamberlain was always deeply interested in all human problems. He was an ardent anti-imperialist, prohibitionist and suffragist. He ever held woman in high esteem, contending that she was superior to man in every respect. He held very decided views on all political and social matters and at one time had political leanings, serving as Chairman of the City Democratic Committee in 1904-1905, and as Alderman-at-large in the city of Worcester in 1905. As a campaign speaker he was a great success, for here his ability to address his audiences in their own tongue brought him reputation. One who could address an audience in French, German, English and Italian in one evening was so unusual that he was in great demand as a political speaker. But a man of his pronounced views could not long remain in the political field.

Dr. Chamberlain died of diabetes April 8th, 1914, after an illness of about three months. He had been

in remarkably good health all his life so far as any one knew, and had not consulted a doctor during the twenty-three years of his residence in Worcester. In the fall of 1913 he began to lose flesh and showed indications that he was not well. But he insisted it was a mere nothing and kept on with his work until the latter part of January, 1914, when he was obliged to take to his bed.

Dr. Chamberlain married, in 1898, Miss Isabel Cushman, of Worcester, who, with one daughter (Ruth, born August 3, 1901) survives him. The family first resided at 12 Shirley Street, but in 1906 removed to 19 Baker Street, where they were living at the time of his death.

In religion, Dr. Chamberlain was actively associated with the liberal religious movement, and was for many years an active member of the South Unitarian Memorial Church in Worcester.

A Tribute to Alexander Francis Chamberlain

BY MIRIAM VAN WATERS
(PH. D., CLARK, 1913)

Stern champion of the human race, of man as human,
Scorner of the petty pride of creed and skin and strength,
Warrior for the weak and young,
Builder of wonder-dreams for man,
And singer of strange, sweet songs:
Thou wrought again the dead to life,
Thou gav'st long buried folk their due.

As some patient digger upturns the lovely face of some
old jar,
Whereon the finger-print of tiny hands
Reveals the mother-heart of her who fashioned it,
Nursing her child the while;
So you lifted the earth from off the long dead loves
And hopes and dreams of simple folk;
You showed the world their worth.
Old gods, long dead, you breathed upon and made to
walk again,
In all their gentle human traits,
In all their wrath and power.
We never dreamed how great was man,
How ever since the world began,
He toiled and wept and loved,
And in his heart kept flowers abloom,
The tender flowers of his imagining,
His dreams of peace and laughter in the sun,
His vision of the children in their play.

Now, who shall champion thee,
O great worker in the human craft,
Whose hand is weak with pain,
Whose battle-shout is silenced in the night?
A hundred thousand of the folk will champion thee,—
The coolie and the wage-slave and the black,
The outcast, and the nestling,
And he whose lands are taken,
And he whose hopes are slain,
All these shall give thee shelter in their hearts,
And cherish thee so long as life shall last.

EDGAR JAMES SWIFT
PROFESSOR OF PEDAGOGY AND PSYCHOLOGY, WASHINGTON UNIVERSITY, ST. LOUIS, MO.
(PH. D., CLARK, 1903)

Modesty in wisdom, the test of a large mind, if not always of learning, characterized Dr. Chamberlain. Scholarship he felt to be as much an attitude of mind as a fund of knowledge. It was the spirit of investigation which he tried to create in those who came under him. On one occasion, when asked by one of his students about a problem to which he had given much time and thought, he replied, " I worked that up once but new investigations may have been made. Let us look it up together."

He was extravagant in the time that he would give to his students. Ernest, patient and accurate work he insisted upon and when he found a young man devoted to scholarship he was never too busy to assist him. This assistance was not given in a careless way. His attention was never dispersed, half of it going to the question and the other half to his own work. The student always saw that his question was receiving Dr. Chamberlain's undivided thought. When taking his time one never felt the need of apologizing for existing, as is so often the case in the presence of one's teachers. This appreciation promoted self-respect in his students and confidence in their future worth in the field of scholarship if they were persistent in their studies.

Yet, with his generous giving to others he accomplished a prodigious amount of work. And just here we see Dr. Chamberlain's further service in inspiring

those who associated with him. To us in the University he seemed to know something about almost everything and much about many things. He covered all of the literature in the various subjects closely and remotely connected with anthropology and he was always extending the field of knowledge by his own investigations. And he did all this without the appearance of hysterical hurry that characterizes so many scholars.

After all, Dr. Chamberlain's service to his pupils was not so much in the knowledge that he gave as in the inspiration he imparted. And this is true of all great teachers. It is the little men who give knowledge, or think that they do, which comes to the same thing so far as they are concerned. Men of large caliber suggest points of view, criticise without dogmatising, point out promising lines of investigation, and in this way produce original thinkers rather than imitators, which, unfortunately, are too often the output of colleges and universities.

In his lectures and conversation Dr. Chamberlain was always bright, sometimes startling and often brilliant. He had no reverence for opinions because of their antiquity and he never bowed before the god of scholastic authority. He set an example of independent thinking by never insisting that his pupils adopt his point of view. He was an inspirer of youth and a maker of scholars.

JOSIAH MORSE

PROFESSOR OF PSYCHOLOGY, UNIVERSITY OF SOUTH CAROLINA, COLUMBIA, S. C.

(PH. D., CLARK, 1904)

A true scholar, and yet a plain, unassuming man, thoroughly democratic in his thinking and living, an enthusiastic lover of all mankind and ignorer of silly distinctions, indifferent to the worldly goods and interests that dominate many men and influence almost all,—these traits, joined with a vigorous mind that never tired of gathering facts from all the peoples of the earth, and synthesizing them and drawing conclusions of great human interest and value made Dr. Chamberlain an uncommonly attractive and interesting personality.

His encyclopedic knowledge, his mastery of language and love for his subject made his lectures at all times interesting and instructive, and frequently their beauty and brilliancy lifted them well into the realm of the aesthetic.

I do not overstate when I say that Dr. Chamberlain is one of the few men who stand out prominently in my memory as having distinctly influenced my thinking, widened my mental horizon, and broadened my sympathies. I count it a great good fortune to have sat at his feet for several years.

ARTHUR E. HAMILTON
EUGENICS RECORD OFFICE, COLD SPRING HARBOR
(A. M. CLARK, 1913)

The privilege of writing a few words about Doctor Chamberlain comes to me almost like an answer to prayer, for, ever since he bid me a hopeful good-bye from the bed where he lay so low in health and so resolute in spirit a little while ago, I have cast about for a way to crystallize some of the wealth of feeling that accompanies my memories of a brief and happy association with this strange, good man.

Strange he was to me, as a man, from our first meeting in Doctor Wilson's office where his reaction to the agrarian problems of the Mexican people was so different from that of anyone else I had met in the United States. His character seemed rarer still after I had known him. To me Chamberlain was always more poet and man than anthropologist and professor. One can get anthropology from books, and our library teemed with them. I went to Chamberlain's lecture room to get Chamberlain and when I tired of Chamberlain the teacher I dropped his lectures for a while and cultivated him ex-cathedra in walks from the campus to Baker Street. Here I found the same vehement, hair-trigger, hortatory character in a still more spontaneous mood. We argued on any topic. from Socialism to Shredded Wheat.

Chamberlain was himself, wherever and whenever I met him,—at his lectures, in the hallway, on the street, in his office, or playing games with his little daughter. The same spirit of the restless reformer seemed to permeate all his relationships with the

world of things. From him I got most of the little insight I have obtained into American politics, and here, as in his interpretations of anthropological data, his own principles of rightness weighed more than all else. His philosophy of life seemed nucleated by an intuitional conception of what he loved to call the *Generically Human*. Whether I agreed with him or not, his conversation was a delight. Deepest of all in its effect upon me was the influence I felt from a gradual absorption of part, at least, of his point of view. Judging from my chats with fellow students at Clark I was not alone in this. The acquisition of several widely differing viewpoints or attitudes toward problems of life and mind from older and wiser men was by far the most valuable part of my university course. Chamberlain's reaction to the world as he found it was unique and perhaps extreme, but wholesomely so. It was his uncompromising and energetic opposition to anything that savored of cynicism or morbid pessimism that made him a tonic and a recreation.

To my way of thinking it is not only to get a scientific attitude that one sits by the side of a teacher, and while Chamberlain's work attests his ability as a man of science, and while he will probably be measured by that work by those who shall come after him, I believe that the unseen and unmeasurable *influence* that he has had over his students and those who have enjoyed the rare privilege of contact with him, will count for as much again in the betterment of mankind for which he labored and lived.

This small fragment from a group of memories that

cluster round a figure of one whose words and acts built themselves into my mental life as a real part of the best that is in me I set down gladly among other contributions to a Chamberlain memorial, feeling that I speak not only for myself, but for many others who have felt the same inspiring touch of genial humanness as they walked and talked with that vigorous, scholarly gentleman who "practiced what he preached." His unshakable faith in the fundamentally right in human nature, his high hope that some day it would all be brought to the surface again in primitive purity, and his fatherlike love for humanity, especially in the races that we so grossly misinterpret and misunderstand, these three cardinal points stand constellated in my mind as representative of the poet-scientist whose loss to mankind we who knew him so deeply regret.

F. T. MAYER-OAKES
STOUGHTON, MASS.
(CLARK UNIVERSITY, 1910-1913)

It was a great shock to me when I heard of the death of my beloved teacher—Dr. Alexander F. Chamberlain. For, only a few days before I had received a letter from him, written as though he were at his work, though he said he was in bed.

I had been hoping that he would have lived to see the twenty-fifth anniversary of his doctorate, and to be the recipient of a volume of essays from the men who had been privileged to be under his guidance.

Under his kindly yet searching scholarship, I never came from conference with him about the things in our science, which concerned us both very much, without being encouraged and inspired to persevere in the undertaking in hand. He was the most human of human beings, and believed deeply in the dignity of the race, even in its most primitive types. He was content only when he had done his best to show the traits of superiority, whether it was the American or the Australian, the Negro or the Chinese who was under discussion and consideration.

Though separated from him very widely in theological beliefs, yet we had much in common in the things of the Spirit of God and of Man.

Personally I am keenly conscious of the loss which I have sustained in his death; and I feel that the field of anthropological science has lost one of its greatest men.

For three years, respectively spent as university scholar and university fellow, in his department, I trust I have caught from his personality something of his passion for the true and noble in the nature of Man, the chief object of his life study.

KARL J. KARLSON
(PH. D., CLARK, 1912)

Dr. Alexander F. Chamberlain was, besides his many accomplishments and high qualities, above everything else a man. He towered high as a student, high as a teacher, but highest as a man. His lectures which I,

as a student of his, had the privilege of attending, were most profitable, for his clear-cut opinions, expressed in a clear-cut way, never failed to make lasting impressions.

During his persistent and diligent studies of the human races he had learned to look at them all sympathetically and to detect the human elements in all of them. In his indefatigable search for the truly generically human qualities he often disregarded the striking characteristics, which public opinion has pointed out in both primitive and civilized society and which modern man has laid so much stress upon, as wrong and pronounced only that as worthy of man which he found to be generically human, be it among civilized or primitive peoples. Whether he spoke of the Bantu, or black man in the African jungle, or of the Indian on the western plains, or of the yellow man in the far east, or of the Aryan in his highly artificial habitat he never lost sight of man in the complex surroundings. The reason for this is to be found, I think, in the fact that he was himself, above everything else, a man. His high ideals were especially shown in his lectures on Abraham Lincoln, Shakespeare, and "The Babe at Bethlehem," which he usually delivered sometime during the year, and which were jewels of eloquence and full of admiration for these men whom he regarded as foremost in the history of the human race and as true representatives of mankind.

While we have lost a true friend and a highly appreciated and able teacher the memory of him shall long

linger among us and inspire us toward the same high ideals and truly human qualities which were so abundantly illustrated in him and so ably represented and taught by him.

GEORGE KENT

MINISTER, SOUTH UNITARIAN MEMORIAL CHURCH, 1892-1900

Others knew Alexander Chamberlain as scholar and author, or as poet and prophet; may I speak of him as one who knew in him the loyal and loving friend ?

I have met but few men so whole-heartedly affectionate or so absolutely true. Behind a shyness that made advances difficult, his was a nature singularly rich in sympathy and trust, and to know him intimately was to know such a wealth of good will and tenderness as one seldom finds, except where one has coupled friends, a brother and sister, or a man and wife.

His was an ennobling friendship too, his purity of mind and sincerity of soul made friendship with him a clean, sweet, wholesome part of life; and all the rest of mine has been stronger and better for the years that I had his friendly company.

Distance and death interfere with such friendships, but neither can take away the joy and blessing of having had them.

And I want to express mine at having thus known the great heart and manly, gentle character of Alexander Chamberlain.

ARTHUR L. WEATHERLY

MINISTER, SOUTH UNITARIAN MEMORIAL CHURCH, 1900-1908

Alexander F. Chamberlain was unconsciously a concrete example of his own theory of genius. He was "the immortal youth, heir of all the ages." He lived as the child lives, in an ever new world. Traditions, customs, received from him no reverent worship. Free and without fear as a child he walked the earth. His mind alert to every fact, he was forever questioning and investigating. He was a great, generous, quixotic, chivalrous youth. He never grew older as the years passed, for he ever found larger and larger interests. He was a great scholar, but a much greater man, and his chief appeal to me lay in the fact that he never lost the hope, the enthusiasm, the carefreeness of youth. I can not write of his technical scholarship. But I can of some phases of the use he made of it. He was with it first of all nobly generous. How he poured out freely and without stint the riches of his great store of learning! No one who ever went to him for information or verification found him too busy to put time and interest at his questioner's disposal. Things that no one else knew he knew. If, from out of his marvelous memory he could not bring the sought for date or fact, then he would enthusiastically seek for it until it was found and the finding for another was as great a source of joy for him as if it were for himself.

He poured out his theories and his accumulated data on which they were built as a child casts the sand to the wind on the sea shore. There was a wild,

riotous carelessness in his nature, and he gave of his immense wealth without stint. Many of us who knew him not as a technical scholar but as a friend were often overwhelmed by the vastness of his treasures. But those who were wise listened, remembered a bit of it, and pondered. And then came the light.

In the broad, undogmatic sense, Dr. Chamberlain was an essentially religious man. His reverent attitude toward life, his passionate devotion to his ideals, his intense desire to serve, his unhesitating response to the call of "Duty, that stern daughter of God," his willingness to suffer with those who suffer, were evidence of his own high faith. He had a firm and absolute conviction in personal immortality. This did not rest with him on any scientific investigation, but on the intuitions of his own soul. He lived and felt that he would always live.

Personally I am under a debt to him that can not be expressed in words. How many times have I thought him extravagant and unreasonable, only to find on reflection or in after years the great truth he was giving me.

The world seldom appreciates the genius. Professor Chamberlain hungered for that appreciation. He wanted to be known, understood and loved. He knew that in the midst of sympathetic and understanding friends he could do his best work. But these never were necessary to him. Understood or misunderstood, he pursued his way with an inflexibility of purpose that gave evidence of the man within the boy. His large interests, his deep sympathy, his wide and varied learning, his devotion to truth,

his heroic maintenance of his ideals, compelled those who penetrated the surface, who really knew him, to love and to honor him. And we have lost him, lost him at a time when he was just ready to give us the results of years of joyous and painstaking labor. That loss no man can measure. We are richer because he was of us, and poorer because he has gone.

One of the last beautiful things that he did,—an act which was characteristic of his personality,—was to insist that a friend, the color of whose skin was darker than his own, should see him on his sick bed. He feared that the refusal might be misunderstood. His sympathies were wide as the universe. His heart beat in unison with all who were oppressed. His voice was ever against injustice and forever for universal brotherhood. He chose to stand alone against all the world in behalf of a man or woman or child wronged. Principle was to him a living, vital reality. From it he never varied and never counted the cost. Yes, he was more than a scholar; he was a noble, true-hearted man. His faults were those of his superabundant vitality. That we can willingly forget in our joy that such a type of man could live and work and serve among us.

The Funeral

Funeral services for Alexander Francis Chamberlain were held at the main building of the University on Saturday, April 11th, at 1:30 p.m. The hall was filled with members of the faculty and University students.

In accordance with Dr. Chamberlain's expressed wishes, the service was very simple, as he was always averse to display of any kind. The bearers were President G. Stanley Hall, Professors John W. Baird and William H. Burnham, and Louis N. Wilson, Librarian.

The body was later taken to Forest Hills Cemetery for cremation.

The Reverend Austin S. Garver, Pastor Emeritus of the First Unitarian Church and a member of the University Board of Trustees, conducted the service and spoke as follows:

In these last offices of sympathy and friendship and honor, we come not to praise the dead, nor to bewail our loss, but rather to express our regard for the man he was, and our gratitude for the work he has done. In these academic associations this passionate student and lover of man spent his whole life as learner and teacher, and hither tender hands bring him to-day to be with us a moment for the last time.

Though his lips are sealed, he may yet speak to us. No words but his own in lines which I will repeat for him, can so well reveal or recall to us the profound faith and hope that sustained him.

TO A PESSIMIST FRIEND

Thou seest but the lowering cloud,
I mark the silver lining:
I hear the happy voices loud,
Thou but the sad repining.

Thou seest vice and crime and sin,
The beast still rule the human;
I see each century usher in
The nobler man and woman.

Thou hear'st the anguished martyr's cries
The brutal mob's glad shouting;
I see the godlike human rise
Above all self and doubting.

Thou seest the weak consumed with pain,
The present woe and sorrow;
I see the strong that make the gain,
The happier race to-morrow.

Thou crownest chance 'mid death and strife,
No higher law beholding;
I see the varied round of life,
To one great end unfolding.

Thou seest the close of all things here,
Of striving and of sinning;
I see beyond another sphere,
And death a new beginning.

Cease, friend, to fit thy thoughts to night,
And gloomy humors scorning,
Come, watch with me the world grow bright,
The night break into morning!

What he was in his own special lines of research is attested by the high regard of his fellow workers, and by the ardent tribute of one of his former students, whose intimacy and understanding lend weight to her words. This spontaneous tribute came to him in his sickness, and was literally the comfort of his weary pillow.[1]

A glimpse into the depths of his religious feeling is afforded by the hymns he loved. Of these none had so profound an appeal as those of Whittier. He would

[1] See the poem by Dr. Miriam Van Waters on page 45.

ask to have them sung, and the sound of the familiar words wafted up to the chamber where he lay was full of solace and healing. He seemed to spread his feeble sails to catch the "winds of God" as in these favorite stanzas—

Immortal Love, forever full,
  Forever flowing free.
For ever shared, for ever whole,
  A never-ebbing sea.

Blow, winds of God, awake and blow
  The mists of earth away!
Shine out, O Light Divine, and show
  How wide and far we stray!

The letter fails, the systems fall
  And every symbol wanes:
The Spirit over-brooding all
  Eternal Love, remains.

And sometimes his faith and zeal, strong to the last, made him want to hear the stirring lines of Whittier's "Reformers of England." In them he heard the cry of his own desire for right and justice:—

O pure Reformers! not in vain
  Your trust in human kind;
The good which bloodshed could not gain,
  Your peaceful zeal shall find.

The truths ye urge are borne abroad
  By every wind and tide:
The voice of nature and of God
  Speaks out upon your side.

The weapons which your hands have found
  Are those which heaven hath wrought.—
Light, Truth and Love; your battleground,
  The free broad field of thought.

Oh, may no selfish purpose break
  The beauty of your plan:
No lie from throne or altar shake
  Your steady faith in man.

Such was he in the reflections and echoes of the ideals that we catch from his own life. We remember

him as the indefatigable student, the implacable foe of wrong, a lover of truth and of the beauty of holiness, with welling founts of poetic feeling in his nature, and with the modest heart of a Christian towards God. What he was in " the free broad field of thought " the world of science knows. He had much to live for, but he had no fear of " the blind fury with the abhorred shears." He died young, leaving a name behind him.

SCRIPTURE READING

Lord, who shall abide in thy tabernacle ?
Who shall dwell in thy holy hill ?
He that walketh uprightly and worketh righteousness,
And speaketh truth in his heart:
He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbor.
—Ps. XV

Who shall ascend into the hill of the Lord ?
And who shall stand in his holy place ?
He that hath clean hands and a pure heart;
Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.
He shall receive a blessing from the Lord.
And righteousness from the God of his salvation.
—Ps. XXIV

Many, O Lord are the wonderful works which thou hast done,
And thy thoughts which are to us-ward:
They cannot be set in order unto thee;
If I would declare and speak of them,
They are more than can be numbered.

Sacrifice and offering thou hast no delight in;
Mine ears hast thou opened;
Then said I, Lo, I am come;
Yea thy law is within my heart.
I have proclaimed glad tidings of righteousness in the great congregation:
Lo, I will not refrain my lips
O Lord thou knowest.
I have not hid thy righteousness in my heart:
I have declared thy faithfulness and thy salvation;
I have not concealed thy loving-kindness and thy truth from the great congregation.

—Ps. XL

He hath showed thee, O man what is good:
And what doth the Lord require of thee,
But to do justly and to love mercy,
And to walk humbly with thy God.

—Micah VI

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven, Every one therefore that heareth these words of mine and doeth them, shall be likened unto a wise man which built his house upon the rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not, for it was founded upon the rock.

—Matt. VII.

And let the beauty of the Lord our God be upon us;
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

—Ps. XC

PRAYER

O Lord, whose spirit giveth understanding and might, we bow in thy mysterious presence and pray for thy peace. As we gather here may we feel thy benediction upon us in a quiet and grateful mind. May there be songs of thanksgiving in our hearts for this life of devoted service. In the midst of affliction may we yet rejoice in the example of a brave and true soul, and in the work he accomplished; and may the touch of his eager spirit be felt upon us still.

We thank thee for these ties that bind us together in bands of seekers of thy truth, and for the sweet remembrance of loyal comradeship in high aims and endeavors through long years.

Deliver us from the love of ease and the fear of death. As those who would know and love thy law, help us to trust it even when it appears in strange disguise. Keep us strong and unafraid, and may we fix our stay not upon the things which are seen, but upon the things which are unseen and eternal. Help us to believe that all things work together for good, for if thou art for us who can be against us ?

> We know not where thy islands lift
> Their fronded palms in air.
> We only know we cannot drift
> Beyond thy love and care.

Comfort the bereaved, give strength to the lonely, and visit them in the sacred memories, made forever beautiful by the consecration of death.

And as we part in loving sympathy and remembrance, may we find thy light on our path, and a new dedication in our hearts.

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, forever. Amen.

May the Peace of God which passeth understanding be with us all forever. Amen.